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FOR THE GOSPEL MESSENGER.

Some Remarks on the justice and wisdom of the command to sacrifice Isaac.

AS human beings and as Christians, we read with intense interest the narrative contained in the twenty-second chapter of Genesis. We delight to recognize in it a delineation, though a faint one, of that scheme by which we have been redeemed from endless misery.

The scriptures mention it with remarkable frequency, and always with unqualified praise. Yet some deny that that praise was merited, and others wish rather to believe than to inquire.

The command to Abraham was—"Take thy son, thine only son, Isaac whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering, upon one of the mountains which I will tell thee of." It has been remarked, that every word was calculated to increase the anguish of the parent's feeling. "Take" not a lamb, but "thy son"—not one of many children, but "thine only son"—not one in whose life or death little is involved, but "Isaac" the heir of promise—not a perverse child, whose misconduct has weakened your affection, but him "whom thou lovest,"—This son I require you not to send away for a week, a year, or for life, but to kill, not by another's hand, but by your own.

We read nowhere else of a command apparently so cruel. Said too to have been given by Him who is "Love," and to one whom He had honoured with the name of friend. We are embarrassed with difficulties. Nor can we evade them by ascribing Abraham's conduct either to the illusions of an evil spirit, or to the heat of his own enthusiasm, for the scriptures clearly assert that the communication was made by the same Being, who from this very event took occasion to predict what could be foreseen by none other than the Omniscient, and of this Abraham must have been fully assured.

Indeed, if we reject this narrative, other portions of the Bible must go with it, and fatal consequences must ensue—for the extirpation of the Canaanites could not then be justified, the zeal of Moses, as also that of Phinehas must be called a murder, and no less harsh a name be given to the piety of the Levites. In all these the same question is involved—

"Whether a divine command can annul social obligation, and make an action morally fit and right which would else be highly criminal."

To vindicate them all, we must, therefore, prove that the Deity does possess such a right. If this be done, the objection of the unbeliever will be silenced; and, however inexplicable the divine proceedings may appear, it will be the province of reason to submit, as well as the dictate of piety to believe. Yet, if God has condescended to explain his own conduct, we may avail ourselves of his goodness, and may even with due humility search here for the traces of his wisdom, and thus find comfort in believing.

Can a command such as this to Abraham be divine? It is said to contradict the laws of social conduct and parental love written on every heart by the Deity himself. We may admit that were this *clearly* the case it could not be received, for within its proper limits reason must harmonize with revelation and both be equally unerring. But there is no discord. The social law indeed says, "Thou shalt not kill," but the prohibition is not universal. The magistrate may put the criminal to death, and the soldier his nation's enemy, even though that enemy be his own personal friend or brother; and this because *the public good requires it*. The law of nature also says to the parent, "Lay not thy hand upon the child," and yet, if the child be engaged in rebellion against his rightful sovereign, the father as a judge may condemn him, or as a subject may strike the blow himself, and this, if lawfully commanded, he may be forced to do, however innocent and however fondly beloved his son may be. We should admire his resolution. Such heroic sacrifices of private feeling to public duty when read of in profane history are warmly commended. Why not then in scripture? Is it because Abraham's motive was not the public good? But should his praise be less because he obeyed a *higher* power? Ought he to have resisted the command of Him who sweeps away whole nations at his pleasure; yet his right no one presumes to question. Upon what plea then could Abraham hesitate to acknowledge that the son who was born by special favour might at any moment be removed by an act of special providence? It was indeed by a father's hand—but if the public good, or the command of an earthly prince may arm the parent against the son, shall an equal power be denied to the King of Kings? This is not to transgress the law of nature; for the same authority, whether of reason or revelation, which forbids bloodshedding and enjoins parental love, also places *first* upon the scale of duty obedience to the will of God. He is the lawgiver—He established the social relations, and He retains the power of suspending or annulling. He might see fit to make the fruitful and peopled earth a desert, and for this purpose might call for his destroying angel, and who could arrest his progress? He might employ the agency of men, and send them forth to the work of desolation. His command would be their warrant; and with it they might say, "We come not in enmity, but as ministering servants to do the will of Him with whom are the issues of life and death. He gave you being and placed you in this province of his dominions, but he now transfers you to another, and commissions us to execute his will." The ties of kindred would be dis-

solved, and a man set "against those of his own household," for reason does but echo back the words of revelation, "He that loveth father or mother more than me is not worthy of me."

Now assuredly if a command thus unlimited would be just, it cannot be otherwise when the life of but one individual is concerned? Doubtless there must have been strong reasons for thus torturing a parent's breast. Our merciful Father doth not willingly afflict nor grieve the children of men—his own perfections forbid it—his boundless love limits the exercise of his infinite power; and therefore, the unbeliever may truly say that the command to Abraham, had it been *arbitrary*, could not have come from God and must have been unjust. But this is to change the ground of objection, to grant that the command *may* be divine, and merely to say (what no one will deny) that if so it must have been issued for some sufficient reason. Yet even if none such appear, we should observe that a very reasonable modesty will preserve our faith unshaken, for if the command can possibly be just it is enough. Where we are perplexed, the majesty of truth and love may make higher intelligences bow in admiring adoration. Here, however, reason may go hand in hand with faith, and both contribute to our support, for

The *design* of the command will suggest to us its propriety.

It was intended both to prefigure the greater sacrifice of the Eternal Son, and also to try the faith of Abraham.

The first, indeed, of these designs is not so clearly brought forward as the second. St. Paul says that Abraham received his son from the dead "*in a figure*," i. e. according to some writers, "in a figurative or symbolical representation of Christ's return to life;" and this, they add, is the "day of Christ," which Abraham is said to have seen and to have been glad. If so, we may urge the inspired authority of St. Paul: but as other and not improbable meanings have been given to his language, it may be more prudent to rely chiefly upon the resemblance of the two events; a resemblance which can scarcely be ascribed to accident, for it is striking and minute. Had it extended only to two or three unimportant particulars we could draw from it no argument, but without a stretch of fancy we may perceive that here is a great deal more. And might we not reasonably expect that the most stupendous event in the history of man would be prefigured, especially as we know that the whole religious economy of a nation was constructed for this very purpose, for "the law had a shadow of good things to come?" Now the command with this design was evidently wise. It roused the attention of believers, and directed them to the coming Messiah, for they might well hope that after the figure would follow the substance, and since the "desired of nations" has visited his people, Christians are pleased with discovering that ages before his arrival many hearts had been carefully prepared to welcome him.

To the other design of the command, we may turn with even greater confidence, for the scriptures in several places expressly say that God purposed by it to try the faith of Abraham.

We have seen how severe the trial was. The feelings of the parent must, in this instance, have struggled with peculiar violence; he had years before this time been assured that from this child of his old age should spring the seed which was to bruise the serpent's head, and now this very child must be sacrificed. The promise and the command were apparently at variance, yet the one must be obeyed and the other at the same time believed. Herein consisted the trial of his faith, and St. Paul tells us that he triumphed, for "he accounted that God was able to raise up his son even from the dead." No one had ever been restored to life. Even the possibility of such an event could be no more than conjectured, and yet with unreserved confidence in the divine veracity and power, he was prepared to reduce even to ashes the body of his son, trusting that the scattered particles would be again united, and the soul return to animate them. Neither was he wrought up to this high resolve in a moment of excitement. Three days he passed in the presence of his son, doubtless the more feelingly alive to his endearments from knowing that they were soon to meet with a return apparently the most cruel. Yet he did not waver. Supported by God alone his arm was nerved, and he would have consented to see even the life-blood of his son follow the retiring knife.

This was truly the triumph of faith, and can we be yet at a loss to see why Abraham was tried? To him the immediate recompense was ample, for the choicest blessings of God rested upon him, and well might he hope that after having come out victorious from such a conflict no future temptation would be allowed to overpower him. Isaac had voluntarily yielded up his life—had emulated the examples and merited the warmest love of his father. The entire right of the Deity over his creatures had been asserted, while at the same time his arresting the hand of Abraham proclaimed his abhorrence of human sacrifices. Here believers in all ages witness the power of heartfelt religion. In affliction they are encouraged to seek with renewed earnestness for a grace which has in such a time of need been found to be sufficient, and to surrender more cheerfully their dearest earthly treasures, assured by this example, that "whom the Lord loveth he chasteneth."

EXTRACT FROM A PIOUS LETTER TO A FRIEND.

"You expressed the hope that we are well—far from it, my dear sir—I have been of late hard at death's door, and am now, although convalescent, the very anatomy of a man. I scarcely anticipated recovery, and my physician candidly stated, that though he had good hope, the issue was very doubtful. It was my endeavour 'to set my house in order,' and I was supported to do it with calmness, and resignation, and humble hope. God has however seen fit to lengthen my probation, and while I feel that 'it was good for me to be thus afflicted,' I still adore his name for this promise of an extended probation. Self-reproached on my bed of suffering for many infirmities, sins and omissions, which have before escaped my notice, may I have

grace to 'redeem the time that remains.' To you, my friend and elder brother in the ministry, I must not moralize—but, indeed, I cannot but feel, that to us who minister, an occasional *close view* of the *eternal world* teaches more of soul-stirring knowledge than years of ordinary experience. It makes us feel, what our parishioners (some of whom are dropping off day by day) will need to support them when 'heart and flesh fail'—convinces us *by experience*, of the blessed realities of Christian faith and hope—makes us feel, that we are dying-men, and always liable to be called upon, for the account of our stewardship—and should dispose us, to address our people as *dying-men*, under a solemn and touching sense of the value of their immortal souls. I feel that I have had a solemn warning, which He 'who doeth all things well,' doubtless saw that I needed. May we all, whether warned by corrections, or allured by mercies, so labour in season or out of season, that we may give our account with joy and not with sorrow.

"In regard to the *Gospel Messenger*, I had meditated one or two articles, and perhaps, in some moments of impulse, I may yet give them. But to depend at all upon one with a shattered body, and a mind still unnerved, would be to lean upon a broken reed. I had thought of a *short review* of the interesting memoirs of *Dr. Good*, author of the *Book of Nature*, &c. by *Dr. Gregory*. His literary and religious character are alike interesting—and his change from *Unitarianism* to devout membership of the Church of England, after fourteen years worshipping with them, because of the increasing boldness, and infidel tendency of their system and preaching, deserves to be known, and placed in bold relief."

For the *Gospel Messenger*, and other periodicals of the Pro. Epis. Church.

ON A SUPPLY OF CLERGYMEN.

Messrs. Editors,—In a late Philadelphia Recorder, I find it stated that there are at present 200 parishes of the Protestant Episcopal Church destitute of ministers, that there are only 75 candidates for the ministry, and that by estimate 20 years will be required to rear up a supply of clergymen for the parishes *now* destitute; but that our population doubles in 20 years, and therefore, if the growth of the Church keeps the like pace that in 1850, there will be 700 of our parishes without ministers. This sad state of things of course was not unnoticed by our General Convention and Bishops, as their proceedings and diocesan addresses show. In the same number of the 'Recorder' is the following extract from the 'London Christian Guardian';—"There are many (in Great-Britain) who though they have devoted themselves to the ministry, are *yet without a settled cure*, for I see many advertisements for curacies, while but few for curates." The writer then goes on to invite their attention, and to press on them the obligation of going to India, to minister to the heathen and Mahometans. Now, it very naturally occurred to me, that if these curates (whom I perceive to be worthy men, otherwise the pious writer in the 'The Guardian' would not have addressed them as he has) were unwilling to go to

India, perhaps from the best motives, a consciousness of their unfitness for that particular sphere, they might not be unwilling, and even exceedingly desirous, to minister in the American Churches, where their duties would not be dissimilar from those which they would have exercised in their own country. It is not believed that a change of their allegiance would interpose any serious obstacles, and it surely is worthy of the consideration of our ecclesiastical rulers whether encouragement should not be given to these curates to come over to help them, and strengthen and enlarge our Church. Neither do I believe that the 36th Canon would interfere with the measure now suggested. It does not forbid a clergyman ordained by a foreign bishop to officiate in any of our parishes, but only to settle, unless he have resided one year in the United States. Now might not a temporary arrangement be made with such clergymen? But if the Canon is thought to forbid that course, might it not be altered, as has been done in favor of those ministers who celebrate divine service in a foreign language? It is well known that in a few of our Churches the worship is in the French language, and they generally receive their ministers from France. To accommodate them, the 6th Canon of 1829, provides that such an one can be settled immediately, "any thing in the 36th Canon of 1808 to the contrary notwithstanding," provided he be regularly ordained. If he be not regularly ordained, the same Canon provides, that he may be ordained by one of our bishops immediately, without his producing a testimonial of a clergyman of our Church from his personal knowledge of him for one year. If such facilities are given to ministers from France, whether episcopally ordained or not, can they reasonably be denied to the regularly ordained ministers from England? It is true, the application in the one case will probably not be frequently called for. There may be propriety in making a stricter rule in the latter case. But that the door should be opened, at least so wide as not to discourage the removal to our country of pious well-educated English clergymen, is, to say the least, worthy of the serious consideration of those who have the rule over us. To supply the increasing number of destitute Churches, and to enter the wide field which our country presents with suitable missionaries, to say nothing of the foreign missions in which many members of our Church have engaged, we know not where to look, after having in vain addressed our own pious youth and qualified laymen, if not to our brethren abroad, who though absent in body are present with us in spirit, uttering the same words of prayer and praise before the throne of the Eternal, who hold a common faith, and a like discipline.

AN INQUIRER

FOR THE GOSPEL MESSENGER.

"THE TIMES."

The mental vision must be imperfect in that man who does not perceive that the present are, in the language of scripture, "troublesome times." Public excitement was coeval with the existence of our country, as an independent nation, and it has often existed among us

in a degree distressing and alarming to every Christian patriot—to every lover of his country, who must realize that tranquillity is a blessing—to every lover of truth, who knows how unfavorable to its just supremacy is a state of excited feeling—and to every disciple of him who came on the earth to promote not only the glory of God, but good will among men, who has made it the duty of his disciples to love one another, and to do good unto all men, and who has taught them that though they give their body to be burned, and have not charity, the martyrdom would profit them nothing; and that it is of the essence of true brotherly love never to fail; to suffer long, and be kind; to be not easily provoked, to think no evil, believing all things, hoping all things. But though the general excitement be no strange or new thing, there are circumstances of a peculiar nature in the existing state of the public mind, circumstances altogether unprecedented, at least in this part of it, which perhaps we could not even name without giving offence, and seeming to depart from the neutrality becoming a religious publication---circumstances which create the deepest solicitude in the Christian's bosom, and constrain him to inquire, What is my duty in reference to "the times?" or What are the duties arising out of the state of the community to which Christians are now called? There are precepts in holy scripture applicable to every situation in which a man can be placed. There are lives written in scripture to be imitated. There are incidents relating to individuals and nations, recorded in the same incomparable book for the instruction of those persons who may be in like circumstances. How natural is it for the Christian, conscious, deeply conscious of his need of better light than his own understanding can furnish, and anxious, (more anxious than he can be respecting anything else) to know his duty, to search those scriptures which can make him wise unto salvation, and in relation to the concerns of the present life also. To the fountain of infallible wisdom, he will habitually go. And going with a right temper and with prayer, he will never go in vain. It is his duty to "search the scriptures daily," for they were given to lead him into the good and the right way, and to warn him of error and sin. What then are the precepts---the examples---the facts of scripture which shed light upon our duty to our country at the present crisis?

In the first place, it will not be denied that prayer is our duty. "Pray (says the Psalmist*) for the peace of Jerusalem." And he may be said to have taught us what to pray for: "Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee." The prophet Joel† instructs us to sanctify a fast, to call a solemn assembly: the elders, the children, and those that suck at the breasts, the bridegroom and the bride. "Let the priests, the ministers of the Lord, weep between the porch of the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach." The Jews were taught to pray, not only for their own land, but for that in which they happened to have their abode. "Seek, says the Lord,‡ the peace of the city

* Psalm cxxii. 6, 7.

† Joel, ii. 17.

‡ Jeremiah, xxix. 7.

whither I have caused you to be carried away captives, and *pray* unto the Lord for it." "I expect (says St. Paul*) that first of all, supplications, prayers, intercessions, and giving of thanks to be made for all men, for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." Of this appropriate and useful manner of expressing a love for our country, we have an interesting example, in the case of Nehemiah: when told that his countrymen were "in great affliction," the wall of Jerusalem broken down and its gates burned, he "sat down and wept, and mourned certain days and fasted, and *prayed* before the God of heaven."† It was in a season of public danger that the people of Nineveh proclaimed a fast, and put on sackcloth, and *cried* mightily unto God. In his closet, family and the Church, the Christian will not neglect to humble himself before the Lord in memory of the sins of his country, and to pray constantly and fervently that the Judge of all the earth would not deal with her after her sins, that he would give her light to see the good and the right way, and grace to walk therein unto the end, and in his mercy overrule all events, for her lasting and best welfare. Even if he does not alter his accustomed prayers, yet in those petitions, which he of course offers up for his friends, his neighbours, and fellow-men in general, he will naturally think of his country, of the calamities which afflict, or threaten her, and his heart open to God will supply all deficiencies in his words. The liturgy of our Church purposely uses such comprehensive terms as embrace almost every supposable case. No new petitions are requisite in relation to "the times." How naturally does a heart filled with solicitude for the country, when the mouth utters "We have offended against thy holy laws," confess those national sins which are the cause of national sufferings and dangers; and pray that not the present congregation only, but the people generally "may hereafter live a godly, righteous, and sober life," and so as penitents be spared, and restored to the divine favour. In like manner, to *public* evils the mind of the Christian patriot almost unavoidably adverts, when he uses these addresses and petitions---"O God, who art the author of peace and lover of concord, defend us in all assaults of our enemies, that we may not fear the power of any adversaries: Grant that we run not into any kind of danger: Bless all in authority over us, and may they always incline to thy will, and walk in thy way: We reccommend to thy fatherly goodness all who are any ways afflicted or distressed, that it may please thee to give them patience, and a happy issue out of all their afflictions. O God from whom all holy desires, all good counsels, and all just works do proceed: have mercy upon us, miserable sinners, spare thy people---Remember not our offences, nor the offences of our forefathers. From all evil and mischief, from battle and murder, from all sedition, privy conspiracy and rebellion. In all times of our tribulation, Good Lord deliver us. Bless and preserve all Christian rulers and magistrates, giving them grace to execute justice and to maintain truth---Forgive our enemies, persecutors and slanderers, and turn their hearts. Graciously hear us,

* 1 Tim. ii. 1.

† Nehemiah, i. 4.

that those evils which the craft and subtlety of the devil, or man, worketh against us may be brought to naught. Our fathers have declared unto us the noble works that thou didst in their days, and in the old time before them. From our enemies defend us, O Christ. Turn from us all those evils which we most justly have deserved." The mind must surely be unaccustomed to patriotic associations, if, in the use of these praises and petitions, it does not think of "the country." It is not necessary to refer to the prayer for Congress, and that "in time of war and tumults," which contain the most appropriate petitions for the general welfare.

In the second place, the Christian will do all he can to restrain the public excitement, it is not said to quench or destroy it, for there may be good cause for a degree of excitement, and the passions were given to man by his Creator, not to be eradicated, but to be used within the limits of reason and religion. But there is always danger, and especially when they are excited by causes common to many persons, when they influence at the same time a large number, of their overstepping their proper boundaries. "He that hath no rule over his own spirit (says the wise man) is like a city that is broken down and without walls." "We beseech you, brethren, (says St. Paul) that ye study to be quiet." The precept "Be ye angry and sin not, let not the sun go down upon you wrath," reminds us that anger in itself is not sinful; that it may exist in a *degree* which is sinful, and that perseverance in sin is an aggravation of it. A sudden provocation furnishes some excuse for excessive anger, but he is eminently guilty who *continues* in that sinful state of anger, who lets "the sun go down upon his wrath." Under the influence of wrath, a man is liable to act unwisely and immorally. The Christian, therefore, whenever he can do it with any hope of success, will remonstrate against the indulgence and cherishing of the passions, and urge the necessity and importance of calm reflection and cool deliberation. The ornament of the Christian is a meek and quiet spirit. "The servant of the Lord must not strive, but be gentle unto all men, patient, in meekness instructing those that oppose." To keep under the body all its appetites and passions, and bring them into subjection, is the study and endeavour of his whole life. He seeks peace, and ensues it. His pity for the ignorance, or inconsideration, or wickedness of his fellow-men is an antidote to his anger, or rather dilutes it. But he is not indifferent to the welfare of his neighbours. The means by which he seeks his own welfare, he desires them to make use of for the attainment of the same object. Peace-maker is an office which he is ever ready to discharge; and there are times when in this office he has full employment and great difficulties to contend with. He will use his judgment when to act in this capacity. The public mind may not admit of it. His remonstrances may not only be unheeded, but they may be injurious. Discretion will sometimes require him to be silent. But whenever there is the least prospect of doing good, he is urged forward by that divine declaration---"Blessed are the peace-makers, for they shall be called the children of God."§

* Prov. xxv. 28.

† 1 Thes. iv. 11.

‡ Ephes. iv. 26.

§ "The best, the wisest men, and those of greatest *experience* in the world are most inclined to peace, and most yielding in order to it."—*Bishop Patrick*.

In the third place. It is the duty of every Christian to set an example of moderation at all times, and of course it is not less his duty at a period of public excitement. This is a duty not like the one mentioned under our last head, dependent on circumstances, but one to be discharged always, which he cannot neglect in consistency with his sacred principles and solemn profession.

It is an error to say the Christian should be unaffected by those occurrences which relate exclusively to the present life. The gospel enables him to see every thing correctly, and therefore, he does not overrate temporal advantages, but neither does he underrate them. Because they are not of supreme value, he does not say they are of no value. Seeking first a heavenly country, he does not despise those "other things" which God has deemed worthy to be also promised to him. "Godliness is profitable unto all things, having the promise of the life that now is, as well as of that which is to come." He is only a stranger, a traveller on the earth, but yet not utterly indifferent to the accommodations of his temporary home, of his necessary journey. He loves his country and desires her welfare—his country, is it not his family, his friends, his fellow Christians, and are we not taught that "he who provides not for his own, and especially for those of his own house, hath denied the faith and is worse than an infidel," and as to the affection which should subsist among Christians, "whether one member suffer, all the members suffer with it, or one member be honoured, all the members rejoice with it."

In the Bible we have many illustrations of "the love of country." Read for example the history of the patriarch Jacob, of Hobab in Midian,* of Hadad in Egypt, of old Simeon and the prophetess Anna, of Moses and St. Paul, who almost in the same terms declare their willingness to die for their country.† Who has expressed the sentiment of a patriot more strongly than the captive Jews: "By the rivers of Babylon we sat down and wept when we remembered Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. Let my tongue cleave to the roof of my mouth if I prefer not Jerusalem *above my chief joy*"---or than Nehemiah, "Let the king live forever, why should not my countenance be sad, when the city, the place of my fathers' sepulchres lies waste, and the gates thereof are burned,"---or than St. Paul, "My heart's desire and prayer to God for Israel, is that they might be saved. Hath God cast away his people? God forbid, for I also am an Israelite?" Yes, there is one who has spoken on this subject if possible more feelingly. "Oh! Jerusalem, Jerusalem, how often would I have gathered thy children together as a hen gathers her brood under her wings, but ye would not." If any individual could have been called a citizen of the world, it was he, and yet when he beheld the city of his mother "he wept over it." It was one of the only two occasions in which he is recorded to have thus indulged his humanity. Assuredly Jesus is the pattern of patriot as of all perfection.

The disciple of Christ has his opinion as to the best policy. He wishes this to be done, and that left undone. But as he has a moderate

* Numb. x. 29. 1 Kings, xi. 22.

† Exodus, xxxii. 32. and Rom. ix. 3.

estimate of all temporal concerns, he cannot be excited *as other men*, for this or that legislative act, for this or that ruler. He will take a part in politics. It is his duty to do so, for his Lord instructs him to "render unto to Cæsar, the things which are Cæsar's." Our Lord performed a miracle* to enable him to meet the just claims of his country upon him. But *our* country claims besides the payment of taxes, and submission to her laws, a participation in her government, for in a Republic the sovereignty is vested in the people generally.

By the providence of God which placed him under this kind of Government, he is a ruler. He is so by the Constitution of his country. Possessing this power, it would be difficult to show that it is his duty not to use it. His weight in the Government is a talent given him by God, which he ought not to bury. Shall he use it against the cause of good morals and religion? Impossible. Shall he refuse to use it? This would be to resign the Government entirely to men who may not be opposed to religion, and yet care not for it, at least they cannot care for it as do its professors. In deciding between candidates the Christian will give the considerations of character and belief in the Christian religion all the weight to which they are justly entitled. Talent, without morals he will never trust. Morality without religion he will suspect. The "political creed" he will not disregard, but he will think it a safer rule to be more influenced by the character of the candidate. Religious questions are interdicted in our public councils, but the blessing of God on any country, and the security of civil rights essentially depend on the rulers being men who fear God, and are just for conscience sake.†

The Christian will accept an office, although it would interfere with his temporal advantage, if it appears clearly that his country needs his services, and that his religious welfare will not suffer by his obeying the call. But the humility inseparable from the Christian character will ever make him doubtful of his qualifications for any elevated station, and as he is seeking the honours of another country, even an heavenly, his bosom can never harbour that eager desire for worldly distinction, which governs the proud, ambitious sons of earth, and hurries them on in their career, as if their salvation was at stake.

But though the Christian, in obedience to the precept we have quoted, will not withhold his patriotic services, there is this other injunction from the same divine authority, which he never loses sight of: "Let your moderation be known unto all men."‡ He is moderate in all the aversions, affections and pursuits that terminate in this life. Sin has his supreme aversion—God his supreme affection—holiness and heaven his supreme pursuit. He can dislike, desire, fear, pursue, temporal objects with only a diminished ardour. He cannot entertain an hatred of some men, an anxiety for the adoption of this or that legislative measure, nor enter the political race for himself or his friends with such activity as those do who know not Christ, or obey not his laws. On this subject, the Rev. John Howe thus expresses himself:—"The Christian, though ready to contribute his utmost regular endeavours for

* Matt. xvii. 27.

† Exodus, xviii. 21.

‡ Phil. iv. 5.

the preservation of common peace and order in subserviency thereto, yet abstractedly from these considerations, he is no more concerned who is uppermost, than one would, passing by a swarm of flies which hath the longest wings, or which excels the rests in sprightliness or briskness of motion. And for himself, he can insert this among his most serious thanksgivings that while the care is incumbent on others, of watching over the public peace and safety he may sit still, and converse with God, and his own more sedate thoughts. How secure is he in this, that infinite wisdom governs the world, that an afflicted state shall never befall good men but when it is fittest—that the prosperity, carnal appetite covets, is never denied them, but when it would be pernicious. How calm is he in the midst of external troubles. But they that have a perpetual quarrel with the world, while it looks not kindly on them, their life is bound up in it, and their pretences to another are but the languid, faint notions of what they never heartily believe nor desire.”

A SOJOURNER.

FOR THE GOSPEL MESSENGER.

THE DOUBTING PROTESTANT ANSWERED.

Messrs. Editors,—Your correspondent who signs himself “A Protestant in doubt,” is certainly very persevering in his doubts—or, at the least, perseveringly anxious to obtain your oracular response to them. It seems as if nothing less would satisfy him. He must have it “*ex cathedra*,” that he may quietly repose in the assurance of infallibility. I wish you would indulge him; but, I fear, you doubt his *faith*, and perhaps you have good grounds. Assuredly, he makes little account of my humble response to his queries in your number for June. He propounds them *de novo* with just as much simplicity as if they had never been answered. I cannot help thinking however, that the answer I then gave him was sufficient, whatever grounds I may have for doubting whether it would be satisfactory. My arguments were short, indeed, for I studied brevity, but they were unanswerable, and they are unanswered, notwithstanding his subsequent attempt to mystify the subject. I then admitted that “the rule of the Christian faith, previously to the written scriptures of the New Testament, was the teaching of our Lord, and his chosen Apostles. They were divinely commissioned for this office, and were inspired with all truth.” And I drew the inference, “their teaching, *therefore*, was infallibly true.” Your *doubtful correspondent* triumphs in this confession, and exultingly asks for the second time, “WHEN and by WHOM, was this rule abrogated, or altered.”

1. I will tell him. It was abrogated *by the Bishops and doctors of the Church of Rome, when they presumed to superadd the unauthorized rule of UNWRITTEN TRADITION to the authoritative rule of the WRITTEN WORD*; when they presumed, in their blindness and their boldness, to set up the pretended *infallible* teaching of *fallible* men, in the place of, and above, the express and literal teaching of the Holy Spirit of God in the written scriptures, thus, like their prototypes of old, “*making void the law through their traditions*.” Your doubtful Protestant correspondent insists on an answer, and he has it. *Proficiat*. May he

profit by it. Yes! from the day when the Church of Rome presumptuously usurped the prerogative of infallibly defining whatever regards faith or morals, THEN was abrogated, and BY THAT CHURCH, that divinely established rule, which limited the faith of Christians to the divine teaching of Christ, and his inspired Apostles. Thenceforth the deluded adherents of the Church of Rome had, and have, no surer rule of faith than the mere human *dicta* of fallible, uninspired men, constituting in some undefined aggregate, and under undefined circumstances, (for they are at variance among themselves as to these points) a supposed infallible Church.

But to Protestants—to all Christian Churches which have retained in its purity “the faith *once* delivered to the saints,” uncorrupted by “vain traditions,” and “the commandments of men”---to them, *the rule of faith remains unaltered*; it is the same now as it was at the first, *the divine teaching of Jesus Christ and his inspired Apostles*; previously to the writing and publication of the New Testament, *their teaching by word of mouth*; subsequently, *their teaching committed to writing* by men inspired by the Holy Ghost. And this teaching was interpreted or construed, in the former case by those who heard it, in the latter case by those who read it, each one for himself, and as he was able; just as all men, in all ages, past and to come, have construed, and do and must construe, what they hear, or read. And now, I trust, I have given a clear, though short, answer to your correspondent’s first query. He may possibly think it none, as he did my former reply. I think it, as I thought that, sufficient, and to the point; and your readers, I doubt not, will agree with me. But let us recapitulate. Your correspondent demands when, and by whom, was abrogated or altered the rule of faith which consisted, at first, in the teaching of Christ, and his Apostles; and he requires “historical facts” in evidence. I reply, that rule, in the opinion of true Protestants, never was altered, it is still the same as ever; and of course, I have no facts to prove a non-entity. He contends that the rule in question never was abrogated---I assert the same. We are then, seemingly, of one mind. Was not this satisfactory? What more would he have? I will tell you. In a subsequent paper he shifts his ground---like Hamlet’s ghost, *hic et ubique*. Now he contends “that the primitive rule of faith was HEARING the word PREACHED by the Apostles and their companions; and that this rule was designed (*mirabile dictû!*) to remain in force after their death!” Verily, this figure of speech *olet Hiberniam*, is “very like a”---*bull*. “HEARING the word PREACHED by the Apostles---after their death!” However, let that pass. I can smell the rat. He would have the primitive rule of faith to consist in the ORAL teaching of the Apostles and their companions; and he would thence infer as a consequence, that, as this rule was never abrogated, the benefit of it must remain over to the successors of the Apostles, the Bishops and pastors of the Church---that is, in his sense of the term---of “THE ONE, HOLY, CATHOLIC, AND APOSTOLIC CHURCH”---of Rome. Truly this is a short cut to the infallibility of the papal Church. But I beg pardon if I cannot follow him in it, until he shall have proved to my satisfaction, that *the successors of the Apostles were*, like those chosen holy men, *inspired by the Holy Ghost to teach “all truth,”*

(John, xvi. 13.) and nothing but the truth. Until then I must believe and maintain, with all Protestants, that the only rule of faith was, and is, the word of God revealed in "the teaching of our Lord and his chosen Apostles;" whether the truths of salvation, by them authoritatively divulged, were made known by word of mouth, by writing, printing, or any other mode. Protestants need no living infallible interpreter to teach them these truths; or if they did, they would die in despair: the internal disputes and contradictory decrees of the Church of Rome sufficiently prove that she is not such, and no other prefers the presumptuous claim. But they have "the law and the testimony;" and the Spirit is able to bear witness of himself to every sincere inquirer. The scripture is *sufficient*, and the scripture is *plain*, in all things necessary to salvation. So say the successors of the Apostles, whom I cited in my former reply, Irenæus, Cyrill, Athanasius, Chrysostom, Jerome, and a host of others. So says common sense; otherwise the Holy Ghost would but have half done his work. And so much for your correspondent's first query. Now to his second.

2. He objects that the scarcity of Bibles previous to the invention of printing put it out of the power of many to consult the scriptures, and he asks, "What was the rule of faith by which the vulgar were governed, who for fourteen centuries 'could not reach the price of manuscript Bibles?'" I answer. The rule of faith, and the obligation to believe, arising out of that rule, are two distinct things. The rule of faith I have already stated to be the word of God, revealed by Christ and his Apostles. The obligation on every man to believe the word of God is measured by his opportunities of knowing it. To whom much is given, from him will much be required; to whom little, from him little will be required. "Was there," then "one rule for the rich, and another for the poor? One for the learned, and another for the ignorant?" I answer, No. The rule was the same for all; but their power and their opportunities of applying it were different, and according to these they will be judged. If the scarcity of Bibles debarred the vulgar from access to the pure word of God, they were forced to content themselves with such morsels, or adulterations, of it, as were doled out to them by ignorant or designing Priests. And to this very cause, let it be observed, are we indebted for all those corruptions of Christianity, which the usurping Church of Rome has embodied, and authenticated with the infallible seal of the Council of Trent. As soon as the Press rescued the neglected scriptures from the dust of the monasteries, and poured their glorious light abroad, the mists of superstition and ignorance melted away, like the vapours of night before the rising sun. The Christian world was regenerated and reformed. To the same cause does the Church of Rome still owe her prolonged dominion over the hundred of thousands whom she still shuts up in chains of darkness, and debars from the refreshing light of the pure word of God. Let them have but this, and her empire of superstition totters to its fall. This she well knows; and HENCE the unrelenting hatred with which she denounces and pursues all associations for the dissemination of the scriptures and religious knowledge; HENCE the unsparing rigour with which she forces on her poor deluded vassals the dogmatizing of her Priests, as their only rule of faith—the teaching and preaching of her

living doctors, instead of "the WORD OF GOD, which LIVETH and ABIDETH FOREVER." In their behalf, as in behalf of "the vulgar, who for fourteen centuries could not reach the price of manuscript Bibles," the plea of invincible ignorance, without any fault of their's, will, we doubt not, find acceptance with God for the errors into which they were led by blind or false guides. Not so with their leaders, or mis-leaders. They who *have* the light, and yet shut their eyes against it---they who *may* learn the truth, and yet will not---will be called to a stricter reckoning. *Pœniteant!* I have answered your correspondent's second query. His postscript remains.

3. I am not surprised that he has "found nothing satisfactory on the present points," in Chillingworth. Nor will he. None are so blind as they who will not see. The passage which I cited from Chillingworth, I thought, and think still, not only pertinent to the present points, but demonstrative and unanswerable. Let him *answer* it, and not *evade* it. I flattered myself, in simple faith, that to "A PROTESTANT in doubt," it might be "*satisfactory*;" that it would be so to a ROMANIST in disguise, I had no hope. Messrs. Editors, I take my final leave of your correspondent, only regretting that I have devoted my labour, and your valuable pages, to so little purpose. The veil of a signature is too transparent to conceal *the cloven foot*. A "pious fraud" may sit lightly on his conscience; but it does not comport with mine to connive at it, by continuing this controversy; nor with my understanding to be *its dupe*. CATHOLICUS.

P.S.---If your correspondent is really desirous of further light on "the present points," he will find abundance of matter sufficiently dis-satisfactory to him, in Stillingfleet's "*Rational Account of the Grounds of the Protestant Religion*."

FOR THE GOSPEL MESSENGER.

THE MORAL INFLUENCE OF KNOWLEDGE.

The advantages of being able to read and write are so manifest, that we should think there are few by whom they will now be disputed. Those who venture to question them take a partial view of the subject. They suppose the lower orders to be taught to read and write, without receiving any direction in what manner, or for what purpose they are to employ those qualifications when they have acquired them. That even those who are merely taught to read, would, in general be worse members of society than those who remain untaught, we should be disposed to doubt; but it is not requisite to settle that question. In our apprehension, reading and writing should always be viewed in conjunction with the moral and religious instruction wherewith, under the parental roof, at school, and in Church, they ought to be accompanied and followed. In themselves they are nothing but a preparation for the lessons which the individual is to receive as to the conduct of his life, and a preparation scarcely less necessary than the opening of the ground before the seed be cast into it. The seed may be well or ill chosen, and the plant grow up accordingly; but that is another matter.—*Quarterly Review*.

SERMON III.

ON THE DUTIES OF SERVANTS.

Having thus shewn you the chief duties you owe to your great master in heaven, I now come to lay before you the duties you owe to your masters and mistresses here upon earth.

And for this you have one general rule that you ought always to carry in your minds; and that is, *to do all service for them, as if you did it for God himself*. Poor creatures! you little consider, when you are idle and neglectful of your master's business—when you steal and waste, and hurt any of their substance—when you are *saucy* and *impudent*—when you are telling them lies, and deceiving them—or when you prove stubborn or sullen, and will not do the work you are set about without stripes and vexation; you do not consider, I say, that what faults you are guilty of towards your masters and mistresses are faults done against God himself, who hath set your masters and mistresses over you, in his own stead, and expects that you will do for them, just as you would do for him. And pray, do not think that I want to deceive you, when I tell you, that your masters and mistresses are God's overseers; and that if you are faulty towards them, God himself will punish you severely for it in the next world, unless you repent of it, and strive to make amends, by your *faithfulness* and *diligence*, for the time to come; for God himself hath declared the same. And you have at the same time this comfort, that if any of your owners should prove wicked overseers, and use you, who are his under servants here, as they ought not to do, though you must submit to it, and can have no remedy in this world, yet, when God calls you and them together face to face before him in the next world, and examines into these matters, he will do you strict justice, and punish them that have been bad stewards and overseers over you with the greater severity, as they had more of this world intrusted to their care: and that whatever you have suffered *unjustly* here, God will make you amends for it in heaven. I will now read over to you the rules which God hath given you, in his own words, that you may see what I say is truth. "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart as unto Christ; not with eye service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart. With good will doing service, as to the Lord and not to men. Knowing, that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And ye masters, do the same things unto them, forbearing, (or moderating) threatening; knowing that your master also is in heaven, neither is there respect of persons with him."

Now, from this great general rule, namely, that you are to *do all service for your masters and mistresses, as if you did it for God himself*, there arise several other rules of duty towards your masters and mistresses, which I shall endeavour to lay in order before you.

1. And in the first place, *you are to be obedient and subject to your masters in all things*. For the rules which God hath left us in the

scriptures are these: "Servants, obey in all things your masters according to the flesh, not with eye-service as men-pleasers, but in singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing, that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong he hath done; and there is no respect of persons."—Servants, be subject to your masters, with all fear, not only to the good and gentle, but also to the froward."† And Christian ministers are commanded to *exhort servants to be obedient unto their own masters, and to please them well in all things, not answering again,‡ or murmuring, or gainsaying.* You see how strictly God requires this of you, that whatever your masters and mistresses order you to do, you must set about it immediately, and faithfully perform it, without any disputing or grumbling, and take care to please them well in all things. And for your encouragement he tells you, that he will reward you for it in heaven, because, while you are honestly and faithfully doing your master's business here, you are serving your Lord and master in heaven. You see also, that you are not to take any exceptions to the behaviour of your masters and mistresses, and that you are to be subject and obedient, not only to such as are good, and gentle, and mild towards you, but also to such as may be froward, peevish, and hard. For you are not at liberty to choose your own masters, but into whatever hands God hath been pleased to put you, you must do your duty, and God will reward you for it. And if they neglect to do their's, God will punish them for it: for there is no respect of persons with him. There is only *one* case, in which you may refuse obedience to your owners, and that is, if they should command you to do any *sinful* thing. As Joseph would not hearken to his mistress, when she tempted him to sin with her. So that if any master could be so wicked as to command you to steal, to murder, to set a neighbour's house on fire, to do harm to any body's goods, or cattle, or to get drunk, or to curse and swear, or to work on Sundays, (unless it should be in a case of great necessity) or to do any thing that God hath forbidden, there it is your duty to refuse them; because God is your head master, and you must not do a thing which you know is contrary to his will. But in every thing else, you must obey your owners; and God requires it of you.

2. You are *not* to be *eye servants*. Now eye-servants are such as will work hard, and seem mightily diligent, while they think that any body is taking notice of them, but when their masters' and mistresses' backs are turned, they are idle, and neglect their business.

I am afraid that there are a great many such eye-servants among you, and that you do not consider how great a sin it is to be so, and how severely God will punish you for it. You may easily deceive your owners, and make them have an opinion of you that you do not deserve, and get the praise of men by it. But remember,

* Col. iii. 22-25.

† 1 Pet. ii. 18.

‡ Tit. ii. 9.

that you cannot deceive Almighty God, who sees your wickedness and deceit, and will punish you accordingly. For the rule is, that you must *obey your masters in all things*, and do the work they set you about *with fear and trembling, in singleness of heart, as unto Christ, not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart: With good will doing service, as to the Lord, and not as to men.* If, then, you would but think, and say within yourselves—"My master hath set me about this work, and his back is turned, so that I may loiter and idle if I please, for he does not see me. But there is my *great master* in heaven, whose overseer my other master is, and his eyes are always upon me, and taking notice of me, and I cannot get anywhere out of his sight, nor be idle without his knowing it, and what will become of me if I lose his good will, and make him angry with me." If, I say, you would once get the way of thinking and saying thus, upon all occasions, you would then do what God commands you, and serve your masters with singleness of heart, that is, with honesty and sincerity; you would do the work you are set about *with fear and trembling*; not for fear of your masters and mistresses upon earth (for you may easily cheat them, and make them believe you are doing their business when you do not) but with fear and trembling, lest God, your heavenly master, whom you cannot deceive, should call you to account, and punish you in the next world, for your *deceitfulness*, and eye-service in this.

3. You are to be *faithful and honest to your masters and mistresses, not purloining** (or wasting their goods or substances) *but shewing all good fidelity in all things.*

If you were to rob or steal from others, you know that it would be a very bad thing, and how severely the law would punish you for it. But if your master is robbed of what belongs to him by your wastefulness or negligence, do not you think that it is wicked? For pray what is the difference to me, when my substance is gone, whether a thief took it away from me, or whether I am robbed of it by my servants' negligence? The loss is the same, and they will have it to answer for. How then can many of you be so careless about your masters' business? How can you be so unfaithful and wicked, as to see their substance perish and be lost, when a little of your timely care would prevent the loss? Is not this a very common case among you? And do not most masters complain, with great justice, that unless they happen to see into every thing themselves, their servants will take no care? Nay, even when they are told of it, and ordered to do it, they will still neglect, and let the goods perish? Do not your masters, under God, provide for you? And how shall they be able to do this, to feed and to clothe you, unless you take honest care of every thing that belongs to them? Remember that God requires this of you, and if you are not afraid of suffering for it here, you cannot escape the vengeance of Almighty God, who will judge between you and your masters, and

* Tit. ii. 10.

make you pay severely in the next world for all the injustice you do them here. And though you should manage so cunningly as to escape the eyes and hands of man, yet think what a dreadful thing it is to fall into the hands of the living God, who is able to cast both soul and body into hell.

4. You are to serve your masters with cheerfulness, reverence and humility. You are to do your masters service with good will, doing it as the will of God, from the heart, without any sauciness or answering again. How many of you do things quite otherwise, and, instead of going about your work with a good will and a good heart, dispute and grumble; give saucy answers, and behave in a surly manner? There is something so becoming and engaging in a modest, cheerful, good-natured behaviour, that a little work done in that manner, seems better done, and gives far more satisfaction, than a great deal more that must be done with fretting, vexation, and the lash always held over you. It also gains the good will and love of those you belong to, and makes your own life pass with more ease and pleasure. Besides, you are to consider, that this grumbling and ill-will does not affect your masters and mistresses only: they have ways and means in their hands of forcing you to do your work, whether you are willing or not. But your murmuring and grumbling is against God, who hath placed you in that service, who will punish you severely in the next world for despising his commands.

Thus I have endeavoured to shew you, why you ought to serve God, and what duty in particular you owe him: I have also shewn you, that while you are serving your masters and mistresses, or doing any thing that God hath commanded, you are at the same time serving him; and have endeavoured to shew you what duty or service you owe to your owners, in obedience to God, and that in so plain a manner, as I hope the greatest part of you did well understand. The other parts of your duty, and the rewards which God hath promised to you (if you will honestly set about doing it) I shall endeavour to lay before you at our next meeting here for that purpose. In the mean time, consider well what hath been said. Think upon it, and talk about it one with another, and strive to fix it on your memories. And may God of his infinite mercy grant, that it may sink deep into your hearts, and taking root there, may bring forth in you the fruit of good living, to the honor and praise of his holy name, the spreading abroad of his gospel, and the eternal salvation of your precious souls, through our Lord and Saviour Jesus Christ, to whom, with the Father, and the Holy Spirit, be all honor and glory, world without end.—Amen.

Fuller says of modern Infidels "having grazed on the pastures of Revelation, they boast of having grown fat by nature."

POETRY.**THE HEBREW'S LAMENT, OR A PARAPHRASE ON THE 137th PSALM**

We wept by strange waters,
 Our sun had gone down;
 Profan'd were our altars,
 Departed our crown,
 And Sion the holy, our once joyous theme,
 Came over our souls like a bright vanished dream.

Yea, we bitterly wept, for the godless were they,
 Who trod our high places and made us their prey,
 Who insulted our griefs, who derided our wrongs,
 Who tauntingly said—sing us Sion's fam'd songs!

Could exiles be glad at the spoiler's command?
 Suits the yoke on the neck with the harp in the hand?
 The songs of our triumph, our kingdom, our King!—
 Could the prostrate, the homeless the desolate, sing!

No, ne'er shall awake in strange lands, harp or lute,
 While exiled from Sion, our voice shall be mute;
 Be still my right hand, until praise ye the Lord!
 All Jerusalem's heart shall respond to the chord.

Phil. Recorder.

RELIGIOUS INTELLIGENCE.

Fast Day, September 25.—It was appointed by the Governor, at the suggestion of the Saluda Baptist Association, and was observed by all our Churches in Charleston. The existing difference between the General and State Government; the opinion of many of our citizens that some acts of the former are unconstitutionally oppressive; the diversity of opinion among some of our best men as to the measures which the State should pursue; the alienation of feeling resulting from this diversity of opinion; the intemperance of party; and we may add our national sins, Lord's Day profanation, duelling and others, do indeed furnish just occasion for Christian sorrow and intercession. It was reasonable to pray that these evils may pass away, and in particular for divine direction in behalf of our civil rulers, at this important crisis. And there were additional reasons for solemn feeling and services, arising out of the diminished harvest, the consequence of drought and storm; and the sickness so alarming to strangers and children which has appeared in our city, and may increase. We may add, that in the recent death of many of our clergy, and of one of our most talented and influential Bishops, the members of our Church in particular have cause for fasting, religious reflection and prayer. The Ash-Wednesday service, with the exception of selected lessons, was deemed the most appropriate for this holy occasion and divine service was

held both in the forenoon and the afternoon. But as it is important the clergy should not be suspected of any the least tincture of party spirit, and as there is great liability of being misunderstood, in the present excited state of public feeling, it was deemed most prudent to omit preaching. The advantage of a "a form of prayer" is eminently conspicuous at a time like the present, for whether the clergyman partakes of the excitement, or not, a prayer prepared by himself might be supposed to allude to existing events in a way to give offence to some, and to prejudice the great cause of truth and righteousness.

Camden.—Extract of a letter: "The Church is, by the proposed plan, to be built of brick, 35 by 50 feet, with a square turret *à la Gothique*. It will contain 40 or 50 pews, and an Organ gallery. The whole cost, for brick work \$2000, carpenters, painters, &c. \$1200. As I intimated before, the subscription list to obtain this amount is not filled up. It is behind hand perhaps about \$500. I say perhaps, for as many donations are in labour, materials, &c. some difference of computation may exist as to the exact amount subscribed."

Protestant Episcopal General Theological Seminary.—At the meeting of the Trustees mentioned in our last number, it was resolved, that for the present year there be no public commencement, the reason doubtless was that only one student received the usual testimonial, on satisfactorily completing his studies. The whole number of students at present is only 17. When will the candidates (of whom there are 75) and their counsellors estimate as they ought the advantages which the Church has here provided for them, at so much cost? Forty-five volumes have in the year been presented for the Library—the whole number of volumes, 3526. The alterations of the statutes respecting the meeting of the Trustees and the length of vacation were repealed, so that the meeting will be as heretofore on the fourth Tuesday in June, and the vacation commence from that date and continue till the first Monday in October. Chapter 8. Section 1. was amended "for the purpose of having less suspension of study in the season favourable for such duty, by substituting instead of the last paragraph, the following: 'There shall be also a suspension of the exercises of the Seminary on Christmas day, Circumcision, Ash-Wednesday, Good-Friday, and on all days of thanksgiving or fasting, appointed by Ecclesiastical or Civil authority; and such a partial suspension of the exercises on the festival of the Epiphany, Ascension-day, Monday and Tuesday in Easter week, Monday and Tuesday in Whitsun week, and in Passion week, as may allow the students to attend upon the appointed services of the Church in the College Chapel.'"

The 1st Section of Chapter 1, latter clause was stricken out, so as to abolish the meeting of the Trustees on the week preceding the stated meetings of the General Convention. In vindication of this change, (the effect of which is the virtual exclusion of the distant

Trustees from the meetings of the Board, for they cannot be expected to go on to New-York every year, and in the year of the Convention twice, viz. first to meet the Trustees in June, and then the Convention in October,) the committee on certain alterations say, they "cannot perceive that a second meeting for business is more necessary in that than in other years. They believe also, that this second meeting was originally designed to be accompanied with an examination of the students, for the gratification of Trustees coming from a distance, and attending at that time, in consequence of the united claims of the Convention and the Seminary; but that it was found that such examinations could not conveniently or advantageously be held. Your committee would further suggest, that the Trustees who usually attend the Board, must find it inconvenient to do so twice in one year, and that those who come from a distance to the General Convention, will seldom leave their families a week earlier than is necessary, for that purpose only, in order to be present at this extra. stated meeting of the Board."

We would only remark, that the clause now stricken out was introduced for the express purpose of securing the attendance of the most distant Trustees, and that it has had that effect, for though unable to attend annually, some of them have invariably attended triennially, making their arrangements to be present both at the Trustees'-Board, and at the General Convention. It was at this meeting that the report for the General Convention on the state of the Seminary was prepared. It surely is important that all the Trustees should have an opportunity, with the least possible inconvenience, of participating therein, but the new regulation is as follows: "The Standing Committee shall, on some day in the week preceding the meeting of the General Convention, cause to be prepared, and to be presented to that body, on the second day of its session, a statement of such of the affairs of the Seminary as may have occurred in the interval between the date of the report of the Board of Trustees and that period."

"The Right Rev. the Bishops present at this meeting of the Board, presented the following communication, which was read.

"The Bishops present at this meeting of the Trustees of the General Protestant Episcopal Theological Seminary, deem it their duty, in their capacity as visitors of the Institution, to express their decided conviction that it is essential to the usefulness of the students in their future characters of parochial clergymen, that their time and attention should be principally devoted to those studies which will more especially qualify them for the discharge of the practical duties of the ministry. The Bishops therefore propose the adoption of the following statutes.

"1. The students of the Seminary shall receive such instruction, as will render them competent to consult the scriptures in the original languages. They shall be made acquainted with the nature, principles and rules of Biblical criticism and interpretation.— Their attention shall then be principally devoted, in the department

of Biblical interpretation, to the practical study of the sacred scriptures, with the aid of suitable commentaries, in order that they may be qualified agreeably to the requisitions of the Canons, to give an account of the different books, to explain difficult passages, and to expound, practically, the whole of the sacred volume. The examinations of the classes in this department, shall be conducted principally in reference to the above requisitions.

"2. The study of the Hebrew shall be confined to the third class, in order that in the two higher classes, a greater proportion of the time of the students may be appropriated to the preparation of sermons, and to the cultivation of pulpit eloquence. The students of the third class shall prepare at least four sermons, and the students of the other classes at least eight, during the year of their respective classes, so that each student during the term of study in the Seminary, shall have prepared at least twenty sermons.

J. H. HOBART,
JOHN CROES,
H. U. ONDERDONK,

"New-York, July 29th, 1830.

"On motion, *resolved*, That the statutes proposed in the above communication be adopted, and that they be inserted in the 3d Section of Chapter 8 of the Statutes, and that so much of the present statutes be repealed, as requires the students of the first and second classes to pursue the study of the Hebrew language."

It was resolved, "That the Standing Committee be authorized to grant the use of such part of the Seminary grounds as they may deem most fit and convenient, for the erection of a temporary building for worship, it being understood that such an allowance is not to be considered as conveying any right to the ground, but that when deemed expedient by the Standing Committee, the said building may be removed therefrom, and moreover that the plan of such building be subject to the approval of said Committee;"—and "That it is inexpedient, at present, to establish in any Diocese, a branch or branches of the General Theological Seminary."

Pennsylvania.—At the Convention, May 18–20, were present the two Bishops, 34 of the clergy, and 54 of the laity. In this diocese there are 67 clergymen, 71 congregations; candidates for Orders, 9. Amount of Episcopal fund, \$12,759; and of the fund for the widows and orphans of the clergy, \$42,595 33. Baptized during the year, 84 adults, 585 infants; confirmed 210; ordained 11 Priests and 10 Deacons. Churches consecrated, 5; communicants, 2438; Sunday School teachers, 313, scholars, 4885.

The following resolutions were adopted: "That the expediency of establishing in this diocese a branch or branches of the General Theological Seminary, one of which to be located in Pittsburgh, be respectfully recommended to the consideration of the trustees of that Seminary.

"That the trustees representing this diocese, be requested to present this subject to the consideration of the Board at its next meeting."

The Rector of St. Andrew's, Philadelphia, in his report says: "Our Sunday School accommodations being insufficient, it is intended to build a Sunday School house. One member of the congregation has already given \$3000 towards this object."

The Rector of the united Churches, Philadelphia, says: "In the two last weeks of Lent, there are lectures on the catechism. In this year the Rector was prevented by indisposition from lecturing, as had been usual with him in Passion week, and in Easter week, on the ministry, on the service of the Church, and on the doctrines of grace. Young persons are heard in the catechism, from the second Sunday before Easter until Whitsunday: and other young persons of more advanced ages, have been exercised as a Bible class, by one of the assistant ministers."

Connecticut.—From the Journal of the Convention (June 23, 24) it appears there are in this diocese 53 clergymen, 83 congregations, candidates for Orders, 13; baptisms, 91 adults, 518 infants; communicants, 4000 (288 added in the year) Sunday School teachers, 274; scholars, 3019. Present at the Convention, the Bishop, 41 of the clergy and 68 of the laity.

It was resolved, "That it be, and hereby is, earnestly recommended to every parish in the diocese, to form Societies auxiliary to the Domestic and Foreign Missionary of the Protestant Episcopal Church, and the Society for the Promotion of Christian Knowledge in this diocese; and whenever it may be deemed inexpedient to form a separate Society for each of these objects, that one be formed auxiliary to both, and the funds be equally divided between them:" also, "That this Convention regard the collection of Parish Libraries as a measure well deserving the attention of the parishes of this diocese, and recommend to the Vestries of the several Churches, to appropriate such sum as they shall deem expedient, annually to this purpose."

Two Ladies' Societies raised the sum of \$592 18.

The Rector of Trinity Church, Newtown, in his report observes: "This large and flourishing parish commenced in 1732, with three families under the cure of the Rev. John Beach, Missionary from the Society for the Propagation of the Gospel in Foreign Parts. His superior talents, called into action by a fervent piety, and correct views of the distinguished doctrines of the apostolic Church, inculcated by Mr. B. soon overcame the prejudices of a few of his former parishioners, while a Congregational minister. In about two years they erected a house for public worship. And through the unwearyed labours of Mr. B. and the influence of a well chosen Theological Library, he brought from England, which he constantly loaned to all who would read, an excitement was made, and a serious inquiry became prevalent; upon the validity of Presbyterian ordination—upon the antiquity, and scriptural evidence of Liturgies, and the doctrines of Calvinism. These inquiries soon produced large accessions to the Church: verifying the often remark, "that great is truth and it will prevail," and proving what universal experience

confirms, that where Episcopacy and prescribed forms of prayer, accompanied with the doctrines of free grace, agreeable to the thirty-nine articles, are explained and properly enforced, the Church, although it may be slow in growth, will, like the towering cedar, become stable, *steadfast and immovable*.

"While on the other hand, the amalgamating principles of the age, under the false colours of liberality, will prove the untempered mortar, that will mar the walls of our spiritual Zion; and the vine even of God's own planting will become a sickly plant, and wither and die.

"Although through the Revolutionary war the parish suffered much—yet, as says Dr. Buchanan, "these will," as they did, "preserve a Church in the worst of times." Hence, when Mr. Beach died in 1782, aged 81, having been Rector of this parish 50 years, there were about 100 families, and between 80 and 90 communicants. A better informed and more happy parish perhaps never existed since the apostolic age."

The Rector of St. Andrew's, Meriden: "The females of this Church have formed themselves into a Benevolent Society, the object of which is to add something to the small income of the Rector, and to assist indigent parents to clothe and prepare their children for the Sunday School. The Rector has not the means of making a report of their doings, as they have not held their annual meeting, but gratitude obliges him to state, that he has received the valuable present of a gown from this Society, and has been otherwise essentially benefited by their kind attentions and liberality."

The Rector of Christ Church, Stratford: "From actual observation, I find there are 118 families belonging to this parish. As I believe the usefulness of a minister is much increased by visiting his people, to equalize my visits, and to have some regularity in duties of this kind, I have the name of the head of every family entered in a book, kept for that purpose, and place the *date* of my visits against the same."

The Rector of St. John's, Waterbury: "During the past year, recognizing the principle, that members of the same household, the different branches should be bound together in love; and believing that even necessitous Churches by giving, as well as receiving, will be more closely united to the body of Christ; and not only so, but catch more of the Christian spirit, and feel and act for others; and at the same time be roused to greater exertions for themselves—a Missionary Association was formed, which transmitted \$8 to the General Society. This indeed seems only a "widow's mite;" but the Lord may bless it, and then it shall be much."

Tennessee.—The Church at Nashville is flourishing under the ministry of its new Rector, the Rev. George Weller. The attendants on worship have more than doubled in number, and the number of Prayer-Books used, nearly twice doubled. The responses are as generally and devoutly made as usual. There is scope for a Missionary to traverse a given circuit, making Nashville the centre.

On the Friday evening previous to each sacramental Sunday, a lecture is delivered.

New-York.—At the village of Heuvel, Lawrence County, the proprietor, Mr. J. Van Den Heuvel, is putting up *at his own expense*, a neat and well arranged Episcopal Church. It is but a few years when a solitary example of a Church built by an individual was unknown in our country. But now there are several. May they multiply more and more. Well may we say of such a man, as was said of Cornelius, "He loveth our nation and hath built us a synagogue."

College of William and Mary, Virginia.—This ancient institution has revived, and promises to recover its reputation, under the presidency of the Rev. A. Empie, D. D. a Presbyterian of the Protestant Episcopal Church. It has 7 Professors and 104 students in the College and Grammar school connected with it. The course of studies embraces much of sound learning and valuable science, but we regret to observe that no book relating to religion, (if we except 'Paley's Moral Philosophy,' and 'Smith's Theory of Moral Sentiments,' which have a slight connexion with it) is studied. Could there be any objection, we respectfully ask, to 'Paley's Evidences of Christianity,' or even 'Pearson on the Creed.'?

Among the statutes, the following struck us as particularly judicious: "Professors are cautioned and enjoined from making any remarks, by way of reproof or otherwise, injurious to the feelings of students during lecture, or on any other occasion."

"In all cases when a student or students shall be believed to have committed an offence, and shall on his honor as a gentleman deny it, and aver his innocence, such declaration shall be taken by a Professor as conclusive proof of his innocence, because the convocation is satisfied that no student will degrade himself by a falsehood, and that an appeal to his honor will never be made in vain."

Whether it is sufficient to say the students "have it in their power" to attend morning prayers, and some place of public worship on the Lord's day, may admit of question. In other Colleges they are required to attend on religious exercises, as they are on recitations.

Buenos Ayres.—On the 5th of April, the corner-stone of the Protestant "British Chapel of St. John" was laid by the Charge d'Affaires of Great-Britain.

Calcutta.—The newly appointed Bishop of this diocese, the Right Rev. Dr. Turner, arrived there on the 10th December last.

Sunday Schools.—The last report of Christ Church Sunday School, Boston, like the preceding, from its well experienced and indefatigable superintendent, is full of interesting and instructive details. Meetings of the teachers are held weekly, and are commenced with devotional exercises by the Rector. This incidental mention of his

presence we like very well, but besides this we are told, "The Rector has been present at every meeting since he has been connected with the Church, except one evening when he was out of town." Now we submit whether this does not look a little like the Rector having a monitor over him. Sunday Schools (as the catechetical schools of primitive times were) ought to be subject to the control of the ministry, and every *measure* which tends to make them be regarded as independent, as a means of doing good with which the clergy may or may not be connected, and when connected are to be on the same footing with their lay-teachers ought to be carefully guarded against. If one superintendent *commends* his Rector for his presence, may not another report his Rector as being absent, &c.?

Penny Collections.—All our readers who have attended worship in our Northern Cities, doubtless have an indelible recollection of the custom of handing about a collection box or bag with a long pole attached to it, and the consequent bustle and chinkling, perhaps immediately after a solemn sermon or more solemn prayers. We rejoice to find that this custom is at last pointedly censured in the Philadelphia Recorder. The Editor justly asks, cannot the same amount be raised in some unobjectionable manner, and in answer to the objection that strangers would escape the tax unless so levied, he asks, "Shall their *silver* be filched while the wealthiest residents give only their baser coins?" We think we can answer for the strangers in this part of the country, that if they are expected to pay, they would cheerfully deposit their quota at the door, where a box may be fixed, marked, "for the contribution of transient worshippers," or in any other way.

Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.

The Librarian reports the following donations:—

By C. G. and Thomas Morris, Esqrs.—Folio. *Ceuvres Dei Sleidan*, &c. 1566. Quarto. The Holy Bible, interleaved, 4 vols. London. 1653. Lowman on the Revelation. 1737. Octavo. Stennett's Answer to Mr. David Russen's Book, &c. London. 1704. Law's Collection of Letters, &c. London. 1760. Hammond's Practical Catechism, &c. 1700. Law's Remarks upon a late Book entitled 'The Fable of the Bees,' &c. 1725. Law's Remarks on the Grounds and Reasons of Christian Regeneration, &c. 1750. Dodfor's New Translation of Isaiah, &c. 1790. Brown's Essay on the Folly of Scepticism, &c. 1788. Belle's Inquiry into the Divine Missions of John the Baptist and Jesus Christ, &c. 1795. Taylor's Thoughts on the Nature of the Grand Apostacy, &c. 1781. Apocalyptic Gnomon, &c. 1795. An Address to the Deists, &c. 1792. Parson's Dialogues of the Dead with the Living. 1781. Lowman's Three Tracts. 1756. Kennicott's Two Dissertations. 1747. Evidence that the relation of Josephus concerning Herod's having newly built the Temple at Jerusalem, is either false or misinterpreted. 1788. Bishop Wilkins on the Gift of Prayer. 1674. Ring's Morsels of Criticism. 3 vols. 1800. Whiston's Primitive Christianity Revived. 5 vols. 1712. Bingham's Antiquities. 5 vols. 1710. (5 & 6 wanting.) Melmoth's Cicero. 3 vols. 1753. Baxter on the Soul. 3 vols. 1737. Harris' Inquiries. 2 vols. 1781. Philosophical Arrangements. 1785. Leland's Answer to Tendal. 1 vol. 1730. Duodecimo Whiston's Historical Preface to Christianity Revived. 1711. Siegvold on the Everlasting Gospel, &c. 1753. Batt's Dissertations on the Message from St. John, &c. 1789.—Total, 49 volumes.

BIBLE QUESTION.

What instruction may be drawn from the first Lesson for the 21st Sunday after Trinity? (2 Kings, ch. v.)

Consult Bishop Patrick, D'Oyly & Mant, Clarke, and other Commentators on the Old Testament; Wogan on the Lessons, vol. iv. 104; Bishop Griswold's Sermons.

☞ Answers, the first week in November.

NEW PUBLICATIONS.

A Sermon delivered at the fourth anniversary of the General Protestant Episcopal Sunday School Union. By the Rev. Charles Burroughs, of New-Hampshire.—The text is 1 Chron. xxix. 1. "The work is great." Sunday Schools are shewn to be a great work as it respects—1. Their extensive diffusion of religious knowledge—2. Their extensive moral influence—3. Their being an acceptable discharge of one of our highest obligations—the obligation to teach our children the principles of Christianity. "We all ought to be thankful that the human mind has devised a measure for the simple and successful accomplishment of one of our highest duties, and should not fail to avail ourselves of it to the utmost extent. At the same time, should we be careful not to leave all Christian instruction to Sunday School teachers. We should remember, that we are, each of us, still the natural guardians and teachers of our children, and cannot be exempted from much labour and care, in relation to their claims on our personal service and fidelity."—4. "Sunday Schools are a great work, because they are the fulfilment of a very ancient prophecy. Rapt into future times, the evangelical prophet had brilliant views of the progress of the Church. He saw the reign of the Messiah, and the glorious place of his sanctuary. He saw the beauty of the New Jerusalem, "whose foundations were of sapphire, windows of agates, gates of carbuncles, and borders of pleasant stones;" and he thus continues his prophetic description—"All thy children shall be taught of the Lord; and great shall be the peace of thy children."—5. The greatness of such institutions will be the more obvious when we consider their present extent, various details, and vast machinery. "Great-Britain and Ireland, with our own country, number more than a million of scholars who attend Sunday Schools. Besides these, many are found in Paris, one of the strongest citadels of papacy; many in the country of the Hindoos, where idolatry has some of her deepest, broadest, and highest walls. Sunday scholars are daily increasing in Ceylon, New South Wales, Van Dieman's Land, and the South Sea Islands. They are reciting our delightful catechism, and are chanting the most touching hymns, on the western and southern coasts of Africa, in the West Indies, in Holland, Malta, Nova Scotia, New Foundland, and Buenos Ayres. Every day is multiplying these schools, and conveying the knowledge of the Redeemer to destitute Christian and Heathen lands."

The author next proceeds to inquire: "What are the means of giving Sunday Schools the greatest efficiency? He recommends—1. Combination, or what is commonly termed a Sunday School Union.—2. A complete system of elementary instruction.—3. The patronage of a *Press* devoted to their interests.—4. The formation of Sunday School libraries.—5. "Active exertions, in extending the formation of Sunday Schools, will materially promote their efficacy. We deem them essential nurseries of Churches; essential in kindling an ardent attachment to the primitive doctrines of Episcopacy; essential in producing a mutual and affectionate acquaintance between a minister and the children, dependent on his knowledge of their wants and his care of their souls; essential in teaching the young to understand and observe better whatever is heard from the pulpit; essential in preparing and publishing proper elementary religious works; and also essential in implanting truth on the mind at a susceptible and tender period, when all instruction produces an indelible impression. No pastoral duty, therefore, appears more imperious, when we consider its rare religious consequences, than the formation of Sunday Schools in our Churches"—6. Premiums adjudged by a competent committee to the authors of the best books on subjects previously assigned, and materially connected with Sunday Schools.—7. Teachers must either possess, or labor to obtain, the proper requisites for their office. The reputation and success of our "great work" stand on their ability and faithfulness.

Able and fully as our author has discussed his two first topics, he is not less successful with the third—the claims of the Protestant Episcopal General Sunday School Union on the liberality of churchmen. “This Union presents pre-eminently, in a combined view, the grandeur of Sunday Schools, and the best means of giving them efficiency” * * * “Its object is to obtain every species of useful information connected with Sunday Schools; to ascertain their number and extent, and the various modes in which they are managed in our different Churches; to adopt a uniform and suitable system of instruction; to obtain funds for printing cheaply such tracts, catechisms, and other books, as shall, under the sanction of proper authority, be recommended for universal use; to preserve our schools under the control of the Church, and in strict accordance with her doctrines and liturgy, her primitive and scriptural views; to secure such a conscientious activity of talents, counsel, and money, as to multiply Sunday Schools to the utmost extent, furnish them with every requisite book, and make them essentially beneficial nurseries to the Church, thoroughly acquainted with its principles and services, and inflexibly attached to them; and to render these schools the pride and support of our Church, and the glory of our land.” * * * “Our Churches have devised a plan to train up our youth in one LORD, one faith, and one baptism; a plan by which our children may know the truth as it is in JESUS; by which we may not only have a uniform system of instruction, but ‘the unity of the SPIRIT in the bond of peace,’ by which parents and superintendents, teachers and children may be blessed with a harmonious system of religious knowledge; and by which holy truth and divine love may pervade all our Churches, This is the object of our ‘Union;’ and, as churchmen, we must give it our bold, unmingled, constant, and generous approbation and aid.”

This abstract will satisfy our readers that the author is thoroughly acquainted with his subject, and that he has large claims on the gratitude of the friends of our Sunday School Union. We sympathize with our author in the high satisfaction of recollecting that the “Union” has made such progress in accomplishing the very important objects for which it was instituted, that its success has been greater than could have been reasonably anticipated, that it has done and is promising much good, that it has commanded so general approbation, and we are only surprised that it is not unanimously, that is, by all the members of our Church, favoured, and preferred to all other Sunday School Unions.

Concurring with the author in almost all the opinions he has expressed in this discourse, we are sorry to have to demur to the statement “Charles Borrome, Archbishop of Milan, in the sixteenth century may be said to have been the founder of catechetical instruction on Sundays.” We know that catechetical instruction had a much earlier date. Were not “Aquila and Priscilla” called in Romans xvi. 3. “helpers,” catechists? Had not Theophilus been a catechumen, for St. Luke says, “that thou mightest know the certainty of those things wherein thou hast been” catechised, or “instructed,” as our translation has it. But if there were no catechists in the Apostles’ times, there certainly were soon after, and we do not doubt also that they catechised on *Sundays*. Raikes may be called the founder of Sunday Schools on their present plan. He first went into the highways and hedges and compelled the children to come into the Church, and prepared them to profit by its religious instruction. Before his time the doors of the Church were open, and her ministers ready to instruct in religion any children brought to them. But they did not teach them to read. They could not give them as much time as a catechist can. The useful class of catechists was re-established by Raikes. This is his merit, and great it is. But let not the reproach rest upon the Church, that the religious instruction of children was not provided for until Raikes appeared. Let the primitive Church have the honor justly due to her of being the founder of religious schools, under laymen and women called catechists, who differed from the modern Sunday School teacher scarcely in any thing but the name.

Discourses on Immersion and Infant Baptism. By the Rev. A. Empie, A. M. President of William and Mary College, Virginia.—The Protestant Episcopal Church “having vindicated her Episcopacy, and established the pre-eminence of her liturgy, and thus met the assault of Presbyterianism, a new enemy appears on another quarter. The Baptist advances to proclaim her initiatory ordinance invalid, and to commit the whole mass of Episcopalians to those very uncovenanted mercies to which they have been accused in such terrific terms, of transferring their Anti-Episcopalian brethren.” * * * “The scripture argument against the Baptists

(respecting immersion) is extremely well managed, clearly and forcibly, without unnecessary detail, and, at the same time, with an adequate extent of remarks to render his views and reasoning exceedingly satisfactory and explicit. A most excellent tract could be drawn up with a very sparing application of the knife for gratuitous distribution, and the author would do the Church and the Christian community important service, if he would furnish some of our tract societies with an abstract of the scriptural argument as drawn out of this volume." Into an examination of the other discourse which treats of Infant Baptism, we shall not enter at present.—*Prot. Episcopalian.*

The History of a Pocket Prayer Book; written by itself.—This is a delightful, useful book, an able vindication and interesting exemplification of the excellence of that book ("holy" may I not call it, for more than half of it is taken word for word from the Bible) which the Episcopalian holds to be second only to the "word of God." The author brings his Prayer-Book into the hands successively of a child; a layman, who has no Church near him; a missionary; an Indian; a prisoner; and a Presbyterian clergyman, (who gladly, though without acknowledgement, uses its prayers in his pulpit) and others, and shews how useful it proved to all these persons. He makes his story the vehicle of a number of valuable sentiments. To them who doubt the utility of works of imagination in aid of religion, we would particularly recommend the perusal of this little book. We are not more full in describing it, because we hope all our readers will obtain, read, and circulate it.

The Warder.—A weekly religious publication at Kingston, U. C. The Editor, who is a member of the Church of England, in his first number, says, "He embarks in it with humility—relying on the assistance of the Spirit of God to guide our pens in the faithful revelations of the truth as it is in Jesus—in promoting (in the language of our prospectus) the advancement of that primitive communion of which we are members, and in impressing the encouragement of those tempers and affections which should find a home in the hearts of those who would be found at last the disciples of the Son of God." * * * "Reference will be maintained to those views of Christian doctrines which are sustained in the Articles, Homilies and Liturgy of this Church—and while in candour and honesty we thus avow our principles, we are free to declare—that though we never intend to seek occasion for differing with other denominations—or interfering with the creed of other Christian Churches, we shall never shrink from the defence, with plainness and good temper, of ourselves and the communion to which we belong, whenever unhappily, they are made the subjects of attack."

It contains a circular of the Chaplain of the Bishop of the Diocese, from which we make the following interesting extracts.—"It is his Lordship's intention to hold a confirmation in your Church early in the month of September.

"It is necessary that all persons presenting themselves as candidates for participation in the benefits of this holy rite should be well grounded in the fundamental principles of Religion, Repentance and Faith, and clearly understand the nature of the Christian Covenant, of which these are the conditions." * * *

"Persons having received adult baptism, and all who have not been confirmed, even though they have already been partakers of the sacrament of the Lord's Supper, should be invited and encouraged to come forward." * * *

"The Bishop begs that you will furnish every candidate with a ticket of approval at the time of examination, or, *one day at least* before that of the confirmation.

"His Lordship further requests that you will make a list of the candidates, exhibiting in one view the respective *names and ages* of the parties." "Where the parties are above the age of twenty-one, the names will be sufficient."

The Christian Sentinel.—This periodical, printed at Three-rivers, Canada, which formerly appeared every second month, and of whose interesting and orthodox articles the 'Gospel Messenger' has availed itself, we are happy to notice, has been revived in the form of a weekly paper. We have no doubt that this and 'The Warder' will greatly promote the cause of the Protestant Episcopal Church in British America.

The Works of Bishop Ravenscroft.—Devised by him to the 'Missionary, Bible and Prayer-Book, and Tract Society of North-Carolina,' and to be published for its benefit, are now in a course of publication by the New-York Protestant Episcopal

Press, and will be issued without delay. To Volume I. will be prefixed a Memoir of the Bishop.

✠ Episcopal Periodicals are requested to notice the above.

A series of Discourses addressed to Young Men, on the principles and duties by which their conduct should be regulated. By John C. Rudd, D. D. Rector of St. Peter's Church, Auburn, N. Y. 12mo. pp. 120. P. B. Barnum. Auburn. 1830.—"The author's object in composing these discourses, as stated by himself, was to 'be of some service to the community, by delivering a short series of addresses, not embracing any distinct theological system.'

"The subjects of the seven discourses which make up this volume, are as follows: The obligation of young men to society; The value of Character; The choice of Company, and formation of Character; Estimates of Men, Things, and Opinions; Rules for Social Intercourse; Danger of Idle Conversation; Consistent Character, Mistaken Honor, Forgiving Injuries, and Reading and Study. The judgment displayed in this selection of topics is too obvious to need our commendation. The highest praise is given to the essays themselves, when we pronounce the treatment of their subjects equal to the choice. A manly frankness pervades the whole, and gives interest, and acceptableness to sentiments replete with the soundest wisdom. There is no waste of words, and still less superfluity of thought. All that needed to be said, is said neatly, and perspicuously, so that it cannot be misunderstood: but nothing useless—nothing merely ornamental—nothing *ad captandum*, illusive or nugatory, is suffered to creep in.

"We recommend the work to parents, as a most useful present to their sons, on the threshold of manhood; to masters, as a valuable donation to their apprentices, or clerks; and to teachers, both of day and Sunday Schools, as an important accession to the libraries which are, or ought to be, attached to their institutions. We could quote passages in justification from almost every page."—*Family Visiter*.

† The following is an extract;—"The season of indulgence is soon past—the relish for polluting and enervating pleasure will soon be over, and what then is his condition? A degraded mortal—to himself a burthen—to his friends a sorrow—to the world a scorn. Am I wrong, young men, or am I harsh in the view I take? Ask that infirm old man, who has seen the prop of his age broken by riotous living—Inquire of that aged mother, who sees nothing but pollution and wretchedness in that face, once the object of her delight—Ask that weeping sister, who finds herself alone upon the inhospitable common of the world, because the brother who should have cherished her as a tender plant, has lost all regard for her, all estimation of himself—and if you want any other proof of the tremendous consequences of a disregard to personal character, go ask admittance into that Prison, whose gloomy walls are daily before you."

OBITUARY NOTICES.

DIED, in this city, Sept. 19, 1830, in the 88th year of his age, the Rev. Thomas Mills, D. D. formerly Rector of St. Andrew's Parish. Dr. M. was a native of England, and a graduate of the University of Oxford. He was ordained Deacon, by the Bishop of London, Dec. 18, 1768, and Priest, by the Bishop of Exeter, Aug. 11, 1771; and served, for some time, as Curate, at Miserdine, Gloucestershire, where his father was Rector. During the American Revolution, he gave offence to his friends, by favouring the cause of the Colonies, and thereby destroyed all prospect of promotion in his native land. After the Peace, he found it advisable to emigrate to this country; he arrived in Charleston in June 1786, and was soon after elected Rector of St. Andrew's Parish, in which he continued until the Spring of 1816, when he removed with his family to Rocky Mount; and there cultivated a farm. His health, at length, beginning to decline, he came down to the city in the Spring, and ended his days in the place, where he had first landed on the American shore.

Died, on the 2nd August 1830, the Rev. William Rafferty, D. D. President of St. John's College, Annapolis, Maryland.

Died, on the Eastern Shore of Maryland, Aug. 12, 1830, the Rev. Samuel Sitgreaves, Rector of St. Stephen's Parish, Cecil County, in the 32nd year of his age. In the winter of 1820-21, Mr. S. officiated in St. Luke's Parish, in this State.

Died, in New-York, Aug. 30, 1830, the Rev. Edmund D. Griffin, in the 26th year of his age—an acting Professor in Columbia College, and a young man of much promise.

Died, at Harrowgate, England, on the 29th July, 1830, where he had gone for the recovery of his health, the Rev. John S. J. Gardiner, D. D. Rector of Trinity Church, Boston. Dr. G. when in Deacon's Orders, formerly officiated on St. Helena Island, in this State.

The Right Rev. JOHN HENRY HOBART, Bishop of the Protestant Episcopal Church in the Diocese of New-York, Professor of Pastoral Theology and Pulpit Eloquence in the Theological Seminary of the said Church, and Rector of Trinity Church in the city of New York, died at Auburn, N. Y. on Sunday morning, 12th of September, 1830. *Æt* 55.

"Death loves a lofty mark," for how can he illustrate his power and inculcate his lessons in a wide circle, and in the most impressive manner, but by striking the elevated and the good. The distressing, altogether unlooked for intelligence, reached us a few days before the Fast Day appointed by the Civil Authority, and they who humbled themselves and prayed earnestly in memory of physical and political evils, sympathized at least as deeply with a bereaved and anxious Church.

On the Sunday following, a Sermon, adapted to the melancholy occasion, was preached in one of our City Churches.

Of the genius of Bishop Hobart, it is sufficient to say that he has stamped his theological sentiments on thousands of hearts, and given a character to his whole extensive Diocese. As to his great virtues, the appeal is fearlessly made to all who differed from him in their views of Christian truth. Of his services to the common cause of Christianity and the Church, the witnesses are his flourishing Diocese, his valuable publications, the predominance of sound churchmanship throughout our ecclesiastical confederacy, and the admiration in which he is held by distinguished Theologians, as well of the Evangelical as of the Orthodox order in Great Britain.

"Truly a prince and a great man hath fallen in Israel."

EPISCOPAL ACTS.

ORDINATIONS.

By the Right Rev. Dr. Hobart, Bishop of the Protestant Episcopal Church in New-York.—On Sunday, August 1, 1830, in Trinity Church, N. Y. Messrs. John Murray Forbes, and Henry J. Morton, were admitted to the Holy Order of Deacons.

By the Right Rev. Dr. Moore, Bishop of the Protestant Episcopal Church in Virginia.—In July last, in St. James' Church, Goochland, Virginia, the Rev. James Doughen, Deacon, was admitted to the Holy Order of Priest.

CONSECRATIONS.

By the Right Rev. Dr. Moore, Bishop of the Protestant Episcopal Church in Virginia.—On Sunday, August 1, 1830, Christ Church, Richmond, was solemnly consecrated to the Christian Worship of Almighty God.

By the Right Rev. Dr. Onderdonk, Assistant Bishop of the Protestant Episcopal Church in Pennsylvania.—On Saturday, Sept. 11, 1830, St. John's Church, New London, Chester County, was solemnly consecrated to the Christian Worship of Almighty God.

CALENDAR FOR OCTOBER.

3. *Seventeenth Sunday after Trinity.*
4. *Monthly Meeting of the Trustees of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.*
10. *Eighteenth Sunday after Trinity.*
17. *Nineteenth Sunday after Trinity.*
18. *St. Luke.*
20. *Anniversary of the Society for the Relief of the Widows and Orphans of the Clergy of the Protestant Episcopal Church in South-Carolina.*
24. *Twentieth Sunday after Trinity.*
28. *St. Simon and St. Jude.*
31. *Twenty-first Sunday after Trinity.*